Registered No. 103 of 1877.

The Bombay Guardian.

LIBRARY OF THE BOMBAY BRANCH OF THE ASIATIC SOCIETY

VOL. XXIII.—New Series.—No. 22. SATURDAY, JULY 28, 1877.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A number of station-masters on the G. I. P. Railway and on the E. I. R. are accused of having received bribes. Some have been convicted, others are yet to be tried. The statement is that they availed themselves of the great press of traffic, and compelled the merchants who wished their grain forwarded without delay to pay them so much a waggon, Rs. 30 at first, afterwards Rs. 50. It is very humiliating that the Natives should even entertain the idea, much more that they should get it confirmed by experiment, that European officials are open to bribery. It is not difficult to understand the considerations by which these station-masters were probably influenced. Here was a large amount of grain brought to the station by (say) ten different parties for immediate despatch. But the means of forwarding it are hopelessly limited, only a small amount can possibly be forwarded at the time. It makes no difference to the Railway Co. whose grain is forwarded; as for the merchants some *must* be disappointed; the one who is favoured will be able to sell his grain at a high figure; one of them offers a handsome sum to the Station-master if he will give the preference to his grain; the station-master says to himself, "Why should I not pocket a portion of the gain which will accrue to *this* man through the early despatch of his grain? It will not be robbing or defrauding anybody. Professor Huxley is telling the world that whatever does not tend to diminish the happiness of society is not morally wrong. Nine of these merchants must be disappointed any way. By receiving this money I do not diminish the happiness of society, and I increase my own." We imagine that some such considerations as these may have infuenced some of the parties against whom charges are brought. Ordinary rules of morality, Huxleian or otherwise, would be likely to give way before the temptation to get money in this way. But a true man, one who keeps in mind that God is light and in him is no darkness at all, and whose principle is to do nothing that he cannot freely speak of, would feel at once that the thing is bad, inexcusably wrong. A servant of the Railway, a servant of the Municipality, a servant of Government, may be in a position to show preferences and obtain rewards, but the simple fact that he may not report what he does in this way, will suffice to show him that it is a forbidden transaction. We sometimes hear of shady transactions; which means transactions that need to be kept in the dark. Many of the Natives of this country have thoroughly mastered the art of approaching men with bribes that do not appear bribes, and we fear that they are too often successful. None the less, they despise in their heart those with whom they are thus successful; and their own system teaches them to look upon those who accept bribes as utterly corrupt. We can conceive of nothing more humiliating or more servile than the position of one who has thus placed himself in the power of these intriguing Natives. He may be an Englishman, but he has sold for a mess of pottage, the birthright of freedom. A wise man, nearly 3,000 years ago, wrote as follows: "He that hateth gifts shall live." Prov. xv. 27. "He that receiveth gifts overthroweth the land." xxix. 4. And a still earlier writer records this commandment of the most High. "Thou shalt not take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous." Deut. xvi. 19.

—A friend in Nagpore, writing on Saturday last, says:

The Union Evangelistic Services this week are doing much good. The Rev. Messrs. Cooper and Whitten of the Free Church, Gilder and Gladwin of the Methodist Episcopal, with Messrs Fraser and Jacob of the Civil Service—have been holding services every night in the Museum Hall, with an attendance of 150 to 200 persons. Over twenty have professed conversion, and there is a remarkable promotion of spiritual life among believers. Some backsliders have been reclaimed. Children in their teens and grey-haired veterans have together sought and found Jesus. The sweet and earnest union in Christ of Presbyterians, Churchmen, Methodists &c. was a grand testimony to the Unity of the faith. All felt deeply that a crisis was upon them, and uniting the various divisions of the Army of the Lord, made a forlorn hope charge upon the Prince of this world. Sweet songs of triumph are being wafted abroad to the whole family in heaven and in earth, who rejoice with us over that which was lost and is found. The whole has been a peculiar leading of God. Bro. Gilder came here as an invalid under close medical restrictions as to preaching,—but we were looking for a time of refreshing, and God has used him as the instrument, giving him strength to preach daily and converse much, and his general health is improving under the arduous exercise.

This is—we trust—the begining of better days for the Kingdom of Christ in the Central Provinces, than we have ever before enjoyed.

We close here tomorrow to open similar Services in Kamptee the day following. Pray for us.

—A party in Calcutta borrowed Rs. 600 two years ago. He has paid on this Rs. 1449-0-6, and has just been sued for Rs. 476-0-0. The borrower is to pay Rs. 25 a month, and of course will be more deeply in debt two years hence than he is now, though he will have paid Rs. 600. And the law sides with the Shylock who lends, and the power of the Government is his to compel the poor slave who has got into his toils to bear this daily-augmenting burden. Such is our boasted civilization and idolatry of free trade. Under a more unsophisticated form of Government, the plaintiff in the abovementioned suit, would have been treated as a robber and severely punished. How many thousands of our peasantry are in a more cruel serfdom than that from which the Czar lately emancipated his subjects. A few years ago there was a great talk of "lending banks" to be established by Government, to lend money to the distressed ryot at low interest, but the project seems to have been quietly shelved.

—A writer of Notes on News in the *Sportsman* assures us that the Englishman's fondness for drink will decrease with the spread of civilization. How people can continue to buoy themselves up with hopes like this, is a marvel to us. The English claim that the Anglo-Saxon leads in the matter of civilization; yet it is at least equally true that the Anglo-Saxon leads in hard drinking. Instead of a diminished use of spirits in India, consequent on British rule, the very opposite is the fact. There is more alcoholic liquor used among the nations called civilized, than there ever was in the dark ages. Civilization furnishes men with greatly augmented facilities for gratifying their appetites and inclinations; these augmented facilities are not limited to those who have unusual powers of self-restraint, but are supplied to the people generally. In fact, it is the poorer and least educated that are most affected by the increased facilities we speak of. The rich could always manage to get what they wanted in the way of drink; but the most wretched and degraded member of society finds himself wonderfully helped to get a glass of grog. Something is now being done to stem the awful tide of intemperance, but almost all the means that have any efficacy in that way, have originated with and are carried on by Christian men and women, who glory not in civilization, but in Christ.

—G. M. C. in the *Times* argues in defence of "The Priest in Absolution," that "it is one of the most valuable books we priests possess upon the study of the diseases of the soul," that "it is written expressly for the edification and instruction of priests" and not for the laity; that "we priests possess, in virtue of our priestly office, a power over diseases of the soul similar in its effects to, but altogether higher and more certain in its mode of operation than, the power possessed by the physician over the diseases of the body." Now it is very strange that the New Testament should contain nothing on this particular art of treating spiritual diseases. Paul would have been glad to do good to some of the Christians at Corinth, those babes in Christ, but there is not the remotest reference in his epistles to confession as a means of taking away the heart's pollution, or as the removal of a hindrance to such healing. But in his 2nd epistle to Timothy he lets fall something that sheds a flood of light on the subject:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instructlon in righteousness; that the man of God may be PERFECT, THROUGHLY FURNISHED UNTO ALL GOOD WORKS."

The man of God is, by study of the word of God, completely furnished unto all good works. The Gospel known nothing of the abminable methods of dealing with the heart's defilements brought out in the pages of "The Priest in Absolution." The profoundest convictions of sin ever experienced, in some cases so overwhelming as to take away all physical strength for hours, have been brought about by the simple word of the Gospel applied by the Spirit of God. How did our Lord deal with the Samaritan woman, and with 'the woman that is a sinner'? Nothing could be purer than the language used, yet how profund the convictions awakened.

—The Rev. J. E. Robinson, M. E. Mission, Secunderabad, has just visited Poona and given a number of sacred song-services which are said to have been very successful. He had also a blackboard service for children.

—The numerous friends of the Rev. Vishnoo Bhaskar Karmarkur, will regret to learn that he has been deprived of his wife, who departed this life last Wednesday evening. She was born of Christian parents in Ahmednuggur.

—Mr. John Marshman, for so many years identified with India by means of the *Friend of India* and other literary labours, has just passed away, in England, aged 83. He was the son of Marshman the missionary, of the well-known triumvirate Carey, Ward and Marshman. General Havelock married into this family.

—We would draw attention to the remarks of the *Deccan Herald* on the famine at Sholapore, to be found in our Epitome for Wednesday. Two very different feelings are awakened by this account; compassion for those who are perishing for want of food, indignation against those who have ample supplies for all in their hands, and refuse to sell except at exorbitant rates. We should not be sorry if these miscreants were to lose every

thing. What has become of the energy that Government was exhibiting some six months ago? A letter from the Rev. C. Harding, of the Am. Mission, Sholapore, to a friend in Bombay, has been published. He says:

"I have spent several hours to-day in relieving the starving people about us, and I have found a good many children and adults who are too weak to eat and digest the common bread. But, I think a good many might be saved if we had rice to give them, and so I write to you to ask if you will kindly speak to a few friends near you, both native and European, to contribute something to purchase rice for some of the very weak and sickly ones here."

We trust there will be a hearty response to this. We are glad to hear that rain has fallen at Sholapore, which will probably bring down the price of grain somewhat, but there will evidently be for some time need of help for the unemployed and sickly poor at that place, as well as at several other points.

—Suleiman Pacha has lost no time in making his way to the front, with his troops from the Montenegrin territory. Remarkable despatch has been shown in transferring this body of troops from a point so distant to the neighbourhood of the Balkans, just in time to cover Philippopolis and Adrianople. A battle is impending there and also at Plevna on the N. side of the Balkans. These battles will probably be decisive. East of the Black Sea, the Russians as yet show no sign of recrossing the Armenian frontier. The Turks are crying out loudly about Russian atrocities in Bulgaria. In due time we shall get at the facts. It is quite possible that Russians and Bulgarians, burning with resentment for the outrages perperated by the Bashi-Bazouks on helpless women and children, may have done what they cannot justify. But we need more definite information. The troops despatched from England this last week, are simply to reinforce the garrisons at Gibraltar and Malta, says the English Government. We incline to think with a contemporary that the movement is intended to gauge the public feeling in Great Britain, and find out how far it will be safe to go.

The Bombay Guardian.

SATURDAY, JULY 28, 1877.

SEVENTY WEEKS OF DANIEL.

Our readers are familiar with the prophecy of the Seventy Weeks of Daniel. (ix. 24-27). Many writers on unfulfilled prophecy believe that the seventieth week is detached from the rest and is yet to be fulfilled. The 69 weeks (483 years) terminate, they say, with the death of Christ; the Christian era they regard as parenthetical between that event and the appearance of Antichrist who shall "confirm the Covenant with many for one week." We believe that the death of our Lord took place in the middle of the last week of Daniel's Prophecy. It is generally understood that his ministry lasted about $3\frac{1}{2}$ years, which is just the half of a week of years. Formerly, we were of the opinion that the remaining half of the week must refer to something not to be found at the introduction of the Messianic times, and were disposed to look for its fulfilment in some future event. But we confess that this view seems unnatural, and unlike any thing else in Scripture prophecy; and that the most reasonable view altogether is that it must refer to the $3\frac{1}{2}$ years succeeding our Lord's ascension. The reason why this view has not been generally held is, we suppose, the fact that no adequate and marked event is notified to us as having occurred in the fourth year from our Lord's ascension.

Let us look at these words: "He shall confirm the covenant with many for one week." The Heb. word for 'confirm' is 'make great,' 'magnify.' He shall bring fully out God's covenant of mercy. In Hebrews there is frequent reference to this new covenant. "He is the mediator of a better covenant, established upon better promises. This is the covenant: I will write my laws in their hearts: and their sins and iniquities will I remember no more." (Read Hebrews viii. ix. x.). Christ's great redemptive work was not done until he had raised up a body of consecrated disciples, filled with the Spirit, led by the Spirit, delivered from all the narrowing influences of Judaism, by whose ministry should be reared up a spiritual church having no middle wall of partition, a habitatio of God through the Spirit. Well, was not the Pentecostal church a glorious church, illustriously exhibiting all the distinctive features of the new dispensation? We remark, that there was still one problem unsolved. When the apostles should turn to the Gentiles, and under the preaching of the Gospel, the Gentiles should turn to the Lord, would they be admitted at once to an equal participation with Jewish Christians in the fulness of the blessing of the Gospel? Taught of God, Peter himself would have no objection to receive them to an equal footing with Jews; but the majority of the Jewish converts would think it very strange to see these Gentile converts made full members with themselves, without any observance of the Mosaic ritual. Now we have good reason to believe, from what we find written in Paul's Epistle to the Galatians, that if it had not been for Paul, the apostles would have given way before the strength of Jewish prejudice, and allowed a partition wall to exist in the church, dividing the Gentile converts from the Jewish. This was fourteen years after the conversion of Paul and long after Peter had baptized Cornelius. We see then what terrible damage the cause of Christ would have sustained, if Paul had not been there to resist the Judaizers, and plead the cause of the Gentile world. It follows then that the everlasting Gospel, as Christ intended it, was not fully consummated and embodied and prepared for its world-wide Mission, in the Pentecostal days; Paul was needed. Paul, born out of due time, may be regarded as the one whom the Lord chose to take the place made vacant by the lapse of Judas. We have scarcely any indications of dates in the Acts of the Apostles. We do not know in what year Paul was converted. Usher seems to make out a period of three or four years from our Lord's ascension to the conversion of Saul of Tarsus. Some would lengthen the period. But though we are not able to show the exact limits of the last period of $3\frac{1}{2}$ years, yet if we notice the language that is used we shall find it difficult not to conclude that if the death of Christ closes the first half, the second half must immediately follow. The prophet says: "In the midst of the week he shall cause the sacrifice and oblation to cease." The Heb. is, At the half of the week; it is one week or *heptad* divided in the middle; and it seems an unwarranted dislocation to remove the second half to the latter days of our era.

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to seal up the vision and prophecy, and to anoint the Most Holy."

It is finished, said our Lord on the cross. He made an end of sins by making a propitiation for the sins of the whole world. The whole prophecy of 490 years would seem then to terminate with the consummation of Christ's work, at the conversion of Paul, the last member of the apostolic band, through whom the Gospel for every nation, tribe and tongue was brought to maturity. And we accordingly understand by the last septennium of the seventy, that which began with our Lord's ministry and was divided in two by his death and resurrection.

THOUGHTS ON THE GOSPEL OF JOHN.

"And no man receiveth his testimony." iii. 32.

What, not even his disciples? They surely received his testimony. How else could we call them disciples? John must have been speaking of the people generally. The Bible does not always maintain verbal precision. It expects the exercise of common-sense on the part of the reader. It uses language in the sense in which it is ordinarily used. It tells us that all Judea went out to hear John the Baptist, meaning, the people generally. I, if I be lifted up, will draw all men unto me,—men of all nationalities, classes and conditions.

Yet, if we take the words in their literal sense, we shall find that they do not differ much from exact truth. Many received his testimony so far as they were able to make it tally with their preconceived ideas. A good deal of the testimony of Jesus was not received by any man during all the days of his ministry. Not that any one of his disciples would have dreamt of denying the perfect credibility of all his statements; but being unable to recognize the agreement of what he said with what they held to be the truth, they just left it; it remained a parable to them, something for the future to unfold. Who, of all his disciples, received his testimony concerning what he was to experience at the hands of Jews and Gentiles at the close of his ministry? How meaningless fell upon their ear the announcement that the Son of man would be delivered into the hands of the rulers and be scourged and killed and buried. How spontaneously fell from the lips of Peter the words, Be it far from thee, Lord; this shall not be unto thee. This shall be to me, said Jesus, but Peter and the rest would not receive the Lord's testimony in this matter, because they thought the thing would be derogatory to him. But nothing in the world is so derogatory to him as to reject his testimony, to refuse to give it a place in the heart. And what multitudes called Christians are doing this very thing! If the Spirit of God should suddenly draw a black mark in their Bibles over all the verses which they have not yet accepted, how appalled would they be in turning over the pages of their Bibles! How horrorstruck to see in how many respects they have set at naught the testimony of the Son of God, even of him whom they call Master.

Now, can one be said to be a believer who receives only a part of the testimony of Christ? If one should return you your own letter with certain passages marked out, saying I cannot believe these, the rest is no doubt true, would you say, That man believes in me? Nay, you would say, That man offers me an insufferable indignity; he makes me out a liar. Well, "he that believeth not God hath made him a liar; because he believeth not the witness that God gave of his Son."

No man receiveth his testimony. Do I receive it? He says: "Blessed are they who are persecuted for righteousness sake." Do I believe this? "There is none God save one that is God." Do I receive this? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." How I received this? "Love your enemies, bless them that persecute you." Have I received this? "He shall save his people from their sins." Do I set my seal to this, that God is true? "Sufficient unto the day is the evil thereof." Do my days show that I receive this testimony? "How much more shall your Father give good things to them that ask him." Is this word embraced in our heart? Are we presenting these drafts on heaven's exchequer and getting them fulfilled. "One thing is needful." How much respect have we shown to this word of testimony? "All things are possible to him that believeth." Do you honour this statement?

"He whom God hath sent speaketh the words of God." 34.

If a mere man knows how to choose a messenger whom he can rely upon faithfully to declare his message, and to secure with utmost certainty the delivery of the very words, the *ipsissima verba*, despatched by him, how much more is God able to secure that his words shall be faithfully delivered to those whom he addresses. The Mahomedans recognize Christ to be from God, yet in order to make way for the Koran, they are obliged to resort to the wild supposition that the word of God spoken by Christ has been falsified; in other words the Gospel, as an attempt on the part of God to make known his will to all nations, was a failure.

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But if it could be a failure in one instance, it might in all. But he whom God commissioned to speak his words, declared with absolute confidence that heaven and earth shall pass away, but not one jot or tittle of his words.

THE LIFE MORE THAN MEAT.

WITHOUT wishing to make any pointed reference to the horrible principle which Mr Bradlaugh and Mrs. Besant are so strenuously urging people in England to adopt, infanticide before conception, on the plea that the poorer classes in England are not able to rear the children that without this check would be thrown upon them, we desire to make a few remarks on the general subject.

1. Hitherto the rich have shown a much greater readiness to act upon these suggestions than the poor. It is the rich, rather than the poor, that shirk the burden of paternity and maternity; especially the fine ladies who wish to be free from domestic restraints that they may go into society to their hearts' content.

2. There is enough money in England, three times over, to rear and educate all the children that may be born. The money may be unequally distributed. The love of God shed abroad in the hearts of the rich, would induce the love of their neighbour, and in coming to the help of the poorer classes they would be using their money in a way to please God and increase tenfold their own happiness. But instead of bread they give a stone. 'Take this, my poor man;' and the poor man finds in his hand a book on the devilish art of hindering procreation.

3. The money spent in intoxicating drinks by the working classes of England would abundantly suffice to support, clothe and educate all the children that providence may give them. Teach them how to gratify their animal lusts without incurring the responsibility of children and you put into their hands a little more money to be spent at the gin-palace. Just in the degree that you inoculate them with your abominable philosophy, and help them to keep down their families in number, you will help them to keep down these families in degradation and misery.

4. There are thousands and tens of thousands of aged poor people in England who are supported by the children whom they reared, and who, but for these children, would be in the poor-house or in their grave.

5. If the Bradlangh-Besant philosophy is embraced, the next proposal will probably be to put out of existence the aged and infirm and valetudinarian who can do nothing for society.

6. It is very fitting that these abominable teachings should come from those who do not recognize a Divine Governor of the universe, and who make war upon all religion. It might occur to them though, that if their principles had been introduced a generation or two earlier, they themselves would perhaps have never had an existence. This would not have been a great loss perhaps; but no one can tell whom he is excluding from existence when he thus shuts the door that nature has left open. Many of the greatest and noblest minds that have adorned and blessed England, have sprung from the poor and have belonged to a numerous progeny. If we remember rightly, this was the case with Sir James Simpson, the discoverer of chloroform.

7. Throughout creation, we find a remarkable correspondence between demand and supply. Creatures are not brought into existence under circumstances that preclude their obtaining subsistence. It may be that a struggle will be required; but this very struggle is made the means of development and of blessing. If covetous men refuse to fulfil the mission that God has assigned to them, and allow their wealth to canker in their coffers rather than employ it for the advantage of the poor, they must answer to God for it. But even those who have to wage a hand-to-hand fight with penury, seem rather to value their life, and are by no means thankful for the suggestion that it would have been better if they had never been born.

8. There is a humanizing influence in children. The care of them may be a burden it is also a blessing. Bad as the world is, it would be a great deal worse, if it were not for the influence of children.

9. One who had a good deal more wisdom than any of these so called modern philosophers, said: "The life is more than meat, and the body is more than raiment." Now, the meaning of this is that life is a gift from God; the means of preserving life are also from him; but the first is the greater gift; the bestowal of the greater gift implies that God undertakes to support the life he has given, just so long as shall seem best in his wisdom. He does not do it miraculously. He has very plainly indicated the means of support, and just in the degree in which his instructions are followed, will this support be found ample. What the people of England want is more faith in God.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—At the last meeting of Committee of the Bombay Temperance League I was requested to see what could be done to extend the Juvenile Branch of the work especially among Sunday Schools in Bombay.

Some months ago the Bombay Temperance League decided on establishing a Juvenile Branch and the Committee have had Pledge Cards printed specially for it—the wording of the pledge being the same as that of the ordinary Cards of the League.

"I promise by God's help to abstain from all intoxicating liquors and drugs except when used medicinally or in a religious ordinance so long as I remain a member of the League."

At a Temperance Meeting of the Girgaum Mission Church Sunday School on Saturday last, 26 signed the pledge—seven have since signed while at least 20 more are ready to join the Association when competent to do so.

Only those who can sign their names are supplied with pledge cards—and none are allowed to join without the consent of their parents. The entrance fee is 2 annas. At our meeting slips of paper were distributed with the following question printed on one side, "Why should I be a Total Abstainer?" and the Answer on the reverse side as follows.

Because it is written:—

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. xx. 1.

At the last it biteth like a serpent, and stingeth like an adder.—Prov. xxiii. 32.

The drunkard shall come to poverty.—Prov. xxiii. 21.

Be not deceived, drunkards shall not inherit the kingdom of God.—1 Cor. vi. 10.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom, xiv. 21.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. x. 31.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—1 Tim. iv. 12.

These slips as well as pledge cards can be obtained from the Secretaries—Rev. D. Mackichan and Mr. A. McLaggan.

My reason for addressing you on the subject and entering into these details is to invite the co-operation of Sunday School teachers and others interested in the welfare of the Young and the success of the Temperance cause in establishing Juvenile Branch Associations of the League.

I shall be glad to know the names of any who will take up this work either in Sunday or week-day Schools and to supply any further information on the subject in my power.

Yours truly,
G. W. OLDHAM,
Captain, R. E.

SIR,—With each successive morning's dawn we see most distressing accounts in the daily issues concerning the wide-spread Madras famine and we all, more or less, *feel* sorry for such a sad state of affairs, but where and how do we *show* that human sympathy which ought to have been enlisted and exercised soon as news of famine appeared before us? In some places mothers feeding upon their children, in others men as beasts of burden dragging carts and in many parts serious robberies and murders taking place are of principal record, and yet in the face of these pure facts amusements of every variety continue everywhere. Alas 'man's inhumanity to man' is but too discernible. Much can be done which still remains undone. Numbers of these wretched sufferers can be relieved if but those who have it in their power would show even a little self-denial and help to alleviate the sufferings of their starving fellow-creatures. Were a famine subscription list drawn up in aid of these distressed people about Poona, Sholapur and other such places by the Bombay secretariate with a leading donation from Sir Richard Temple, how many more would imitate such a noble example for so good a cause, by following suit.

PATHOS.

SIR,—Permit me again to say that the pertinency of the term adoption as descriptive of the sonship of believers has not been touched by you in your remarks appended to my letter in last week's "*Guardian*" which have reference not to that term as a sign representative of certain supposed facts but of the facts of which it is considered to be the representation. The question is entirely as to the fitness of the term to adequately describe our relationship as sons of God. If as you seem to suppose it is in every way suitable for this purpose, there must as a necessary corrolary exist a more or less close analogy between the temporal and spiritual facts represented by it. This being so it remains for you to point out the analagy which exists between the great spiritual facts of redemption, regeneration and resurrection of the body and the *modus operandi* by which a temporal adoption is effected. I have adopted Mr. Lincoln's view because I am convinced no such analogy can be established.

M. D.

25/7/77.

[We have said all that we think to be necessary on the subject. *Ed. B. G.*]

NOTICE.

—There will be (D. V.) a meeting to pray for rain in the rooms of the Young Men's Christian Association, to-day at 5 p. m. Christians of all denominations and nationalities are invited to attend.

Epitome of News.

SATURDAY, JULY 21.

—A midnight prayer-meeting has been kept up for over two years by the railway *employés* who have to await the arrival of the New York and Boston boats at Stonington, and three churches are said to have been organized on the line of the road as a result.

—Rev. E. de Pressensé writes in the *English Independent*:—"Religious liberty in France is about to pass through a sorrowful eclipse. It is evident that the Bill proposed by me to the National Assembly, and which was taken up again by my friends in the existing Chamber of Deputies, will be set aside for a time. It will become very difficult to carry on any evangelical missionary work, at least outside of the great towns. I lately received a most interesting call from some thoughtful men, who, weary of Catholicism, were convinced that it must be overthrown, not by scepticism, but by a true and earnest faith. They invited me to come and explain to them my own evangelical convictions. The day following (May 16) they wrote to me to say that the proposed discussion would now be impossible. Only this morning there has appeared an extraordinary circular from the Minister of the Interior on the subject of colportage, which must inevitably affect the colportage of the Bible. The days are evil; it is the hour of darkness; but God reigns, and public opinion continues calm, steadfast, and immovable in its attachment to liberty."

—*Maybole Evangelist*: "A theatre was said to be coming to the town, and about the end of last week it arrived. This did not augur well for the morals of the people. But it was there, and what was to be done? A few of God's people united in asking Him to clear it out in some way; and, however sceptical the world may be about some things connected with this matter, the fact stares them in the face that God has cleared out the theatre, or rather (which is better) he has prevented its doing further harm either here or elsewhere. The simple narrative of the matter is this: The proprietor of the theatre, whose professional name is Howard, since coming to Maybole has been brought to see the terrible evils of his profes-

sion. He had an interview with some of the Lord's people, and the result was a complete renunciation of the theatrical life, and the sale of the theatre to Messrs. Ramsay and Gray. The same night he gave a public testimony at the tent tea-meeting, declaring that old things had passed away, and that henceforth, by God's grace, his would be a new life. Let all God's people praise Him for what He has done at this time, and pray that our young friend may be kept by the power of God through faith unto salvation."

—A steady and dreadful decrease is taking place in the population of Fiji, apart from the awful plague of measles which swept over the islands some two years ago. There are three deaths to one birth. But, spiritually, large numbers have lately been born to God. The Rev. J. Waterhouse, writing from Navuola, describes a series of special services held by him in a large number of places, in which a great number were converted. A native minister is also holding revival services with marked blessing.

—The Rev. H. N. Barnum, a missionary at Harpoot, Eastern Turkey, finds that the most successful way to carry on his work among the Turks is to "teach them truth thoroughly first in the Sunday-school;" and hence the Sunday-school has become as important in Turkey as preaching services. Often the former is more fully attended than the latter are, non-Protestants often going to study the Word of God when they would not stay to hear what a mere man would say. No member of the congregation regards himself as too old to study the Bible.

—The following has next our eye in more than one home paper: "It is probably the last place one would have looked for it, but one of the largest Sunday-schools in the world is at Aintab, in India, and numbers about 1800 pupils. And there is a world of encouragement for the future of India in the fact."

But Aintab is in Syria, not India.

—The Church Extension report of the Est. Ch. of Scotland showed that during the year eighteen new parishes had been erected, embracing a population of 66,000, giving to each parish an average of about 3,660 inhabitants. Reckoning the average sum required for endowment of these churches at £3,500, this gives a sum of £63,000 as provided during the year, without reckoning the value of the churches themselves. Towards the £150,000 required for the erection of the proposed 100 additional parishes, the sum of £22,205 had been received by the Committee. It was agreed to place on record an estimate of the regard entertained by the Assembly for Dr. Smith, Mr. James Baird, Principal Campbell, and Sheriff Tait who have been removed by death during the year. The report of the committee appointed to procure "full information respecting collections and contributions for religious, charitable, and educational purposes," stated that the information asked had been procured from 1,246 out of 1,334 churches, chapels; and stations. The total sum returned as contributed in 1876, was £350,621; while in 1877 this was increased to £334,106.

—Rev. Dr. Schaff, writing from Beyroot May 1, says: Dr. Jessup, Dr. Bliss, Dr. Van Dyck, Dr. Post, Prof. Dennis, Prof. Lewis, and Prof. Hall are in good health and spirits, and looking hopefully to a great future which is dawning on the East. (Dr. Thomson is in Edinburgh, preparing a new edition of his well known work on "The Land and the Book," with superior illustrations.) The brethren here take the correct view of the Eastern problem, and expect good results from the war which has just commenced between Russia and Turkey; yet they are not without anxiety as to its immediate consequences, which may possibly compel them to suspend their labors for a season. They see that the real mission field in the East are the Mohammedans, and not the old Christian Churches, which ought to help themselves; and that the Mohammedans will not be accessible till the downfall of the political power of the Turks and of the supremacy of the Koran."

—It has often been asserted that whales are not found in the Mediterranean. The carcass of a whale, 70 feet long, was recently found stretched on the shore near Tyre.

—Mention is frequently made in the *Peking Gazette* of eccentricities, on the part of Chinese ladies, which custom has erected into virtues, and considers worthy of Imperial reward; but we rarely meet such a combination of virtues as are ascribed to Miss Wang, in a memorial from the Viceroy of Chihli. Not only did she persistently refuse marriage in order that she might wait upon her parents, but she gashed and mutilated herself time after time in order to conduce to their well-being. She mixed her blood with the varnish of her father's coffin, and twice gave her mother slices of her flesh to eat as medicine, besides frequent doses of burnt flesh on occasions of minor ailments. Altogether the tale is one of courage that one cannot but admire, while pitying the foolish ignorance which can lead to so much torture being so uselessly self-inflicted.

Monday, July 23.

—It is hoped that 130 miles of the Indus Valley line, upwards from Kotree towards Mooltan, may be completed by October next. More might be, but want of material stops the way.

—*Madras Mail:* "We regret to learn that the only remaining son of Captain Carmichael, late in charge of Famine Relief Works at Pennakonda, Bellary District, died on the morning of the 1st instant, of acute cholera, as the train reached Trichinopoly station. He left Madras the previous evening accompanied by his father, in perfect health; on reaching Salem he first complained of pain, but having drank a cup of tea appeared relieved. At Erode the first symptoms of cramps shewed themselves, which quickly became most severe and incessant, till just as the train reached Trichinopoly station he gently breathed his last in his distressed father's arms. In the short space of two years, Captain Carmichael has lost a wife and four children in this country."

—*Lucknow Witness:* "As you have several times brought the case of Isa Das before the readers of the Witness, you will no doubt be interested in hearing that justice has at last overtaken him. He was arrested a few weeks ago at Fatehgarh. He gave himself out to be Rev. Ilahi Bakhsh of Dinapore, whose license, and certificates he had stolen. At Dinapore the Magistrate has sentenced Isa Das to three years imprisonment and Rs. 100 fine, or in default of payment of fine 9 month's extra imprisonment."

—Referring to the recent Church Conference in Calcutta, the *Friend of India* says: We cannot, say that this agitation commends itself to our approval. Instead of forcing matters to a head, and impatiently insisting upon the problem being solved, surely it would have been better to have left it still to—time. The legal *status* of the Bishops themselves in India, is so indefinite and uncertain, and their position so anomalous altogether, that their strength surely is to sit still 'politically,' and confine themselves to the exemplification of the Christian life and pastorate, after the example of their great predecessors. The danger of moving at all in their position, is well exemplified by the demand of the *Leade* —

"Is the Bishop and Metropolitan of Calcutta at full liberty to assume the command of the Christian forces arrayed against heathendom in this country? Is he not merely the Chaplain-General of H. M.'s forces in India, as some would urge, but a Missionary and Colonial Bishop in the fullest sense of the word? Is this position fully understood by the Government and does the Government acquiesce in it? Without such an understanding and acquiescence, we can hardly expect Societies to whom Missions are simply their *raison d'être*, to accept him as their Captain-General, and to commit the marshalling of their forces to his hands."

These questions are as pertinent, as they are certainly inconvenient, It is a question with what propriety the Bishops can take any part whatever, in the control, or direction, of Missionary eterprise in the country. We *wish* them to take a deep interest therein, but we certainly do *not* want inconvenient questions raised as to the authority of the Bishops and the Missionaries respectively, when we know that they raise deeper questions that no one is prepared to answer.

Tuesday, July 24.

—Professor Tyndall, in a Lecture at the Royal Institution last month, said: "I hardly think it necessary," says the professor, "to summarize what has been here brought before you. In fact, the whole discourse is but a summing up of eight months of incessant labour. From the beginning to the end of the inquiry there is not, as you have seen, a shadow of evidence in favour of the doctrine of spontaneous generation. There is, on the contrary, overwhelming evidence against it: but do not carry away with you the notion sometimes erroneously ascribed to me, that I deem spontaneous generation 'impossible,' or that I wish to limit the power of matter in relation to life. My views on this subject ought to be well known. *But, possibility is one thing and proof is another, and when in our day I seek for experimental evidence of the transformation of the non-living into the living, I am led inexorably to the conclusion that no such evidence exists, and that in the lowest, as in the highest of organized creatures, the method of nature is that life shall be the issue of antecedent life.*

—The *Statesman*:—We are perhaps behind our age, but we have long been of the opinion that we try the efficacy of "flogging" far too little in the treatment of criminals. There is no punishment the most hardened ruffian dreads so much, as the lash; and in spite of the humanitarianism of the age, we do not hesitate to avow our belief that its efficacy is too little confided in. Many offences that are now punished by imprisonment, would be more wisely dealt with, we believe, by flogging. Instead of crowding our jails with offenders, who lose in the associations of prison life whatever latent good there may have been in them when they entered upon it, a judicious substitution of the lash would, we believe, powerfully stimulate its development.

—*Deccan Herald*:—We hear from Sholapore that upwards of 500 persons attacked the grain waggons of a down train on Friday last. The attack was made as the train was starting, and a considerable quantity of grain was looted.

—Government have rejected the petitions on behalf of the two condemned convicts Runchoredass Waljee and Pittamber Jeena, sentenced to death for the murder of Pragjee Dhunjee on the 16th inst., on the ground that they could find no extenuating circumstances in the case of either of the two convicts to justify Government commuting the sentence to that of transportation for life.

—Cholera is raging at Ahmednuggur.

—*Rock*; June 22: Mr. Mackonochie, preaching at St. Alban's on Saturday at the first service of the Dedication Festival, referred to the "persecutions" to which the "Catholic" party in the English Church were being subjected, and exorted his people not to be discouraged if where they ought to be able to look for friends they found foes. It was hard that the bishops should be against them. They might be good men—many of them were very good men—but they were State-made bishops, and they had got their commission not through their Lord, but some other way—through the Queen's command. Thus it was not their fault, but the misfortune of their lot if they did not side with Christ; they had been dragged in, not through the door, which was Christ, but some other way. So it was with all their difficulties, and they must meet them with St. Alban's manliness, and be strong in heart, stronger in word, but strongest in action. On Sunday Mr. Stanton preached on confession, and said he was glad to know that all the members of the guilds practised it and knew what it was, and therefore their own inward experience contradicted most entirely all the base insinuations they heard from without. They would all be exposed to persecution, as they had been at St. Alban's ever since they began their work; but they must let the present trouble act like the flick of God's whip to rouse them to their duty. Mr. Mackonochie officiated at this service in a cope, and incense was freely used. There were about sixty lighted candles on the superaltar, and candles were lighted before the picture of the Virgin.

Wednesday, July 25.

—The Suraogi procession at Delhi, on July 20, was a great success. There was no disturbance, the arrangements were perfect and mob orderly. The Commissioner, on a magnificently caparisoned elephant, was ubiquitous, inspiring confidence on all sides. Police lined the route, and the house tops were crowded with women. The procession comprised gilt cars, tonjons, and banners, the gold idol one foot high being carried in the last car.

—After all that has been done in Bombay in the last 30 years it seems that there is no proper drainage. The Town Council have just passed a Resolution recognizing "The urgent necessity of constructing a complete system of drainage for Bombay and undertakes to recommend the Corporation to provide the means for this purpose. That Government be requested to appoint a special commission to determine what scheme is the best for the Municipality to adopt, or to invite an eminent English engineer to come out to Bombay and settle the question. That this resolution be submitted to the Corporation before being sent in to Government."

—At the late Conference, the Rev. James Vaughan of the Church Missionary Society, said:

My lord and gentlemen, it is a bold thing to tender advice to one's diocesan. My friend Mr. Ayerst has trenched very closely upon that line; the only thing I would do is, to implore his lordship to take time before he takes action in these important matters. We can all sympathise with his lordship's desire to govern the church of India, Native and European, as one church and not two; but at the same time I will venture to assure his lordship that there are vast and important distinctions between those two sections of the one church. The natives of India have got their own characteristics, their own tastes and habits of thought, their own usages, and these must not be ignored. I do not say that the natives of India are in these things inferior to ourselves; I believe I may say that, intellectually, as regards the people of Bengal, they are even in advance of ourselves, but there

are essential national characteristics and these features are seen in the peculiar aspects of the native church. You may rest assured that whenever there is a truly national church in this land, it will not be a photograph, a reproduction, of the church of our fathers. It will, I believe, bear a resemblance to that church in its glorious doctrines and in the basis of its constitution, but whenever the church of India with its bishops, priests and deacons sets itself to frame its formulas and arrange its discipline, it will, in those respects, differ very materially from the church of England. As an illustration of what I mean I will ask my missionary brethren present if there is a single Native Christian in Bengal who regards the prayer-book with anything like the affection which we entertain for that priceless book. They use it and respect it, but can it be said that they *love* it? I am sure you will agree with me that they *do not*; and why? For no other reason than that they feel it to be a foreign book, foreign in its style, composition, and tone. Depend upon it the prayer-book of the future church of India will be a very different book to the one which is now in use. I am sure this is an important point to be borne in mind; and this, my lord, serves to show that your lordship is not and cannot be the Bishop of the Native Church in the same sense in which you are the bishop of the English congregations in this country. In this latter case you are a bishop in all the integrity of your office, but with regard to the native church, your lordship's position is precisely that of the missionaries and missionary societies—it is *provisional and temporary*. The glorious consummation to which we should all be looking and for which we should ever be striving is the establishment of a truly national church, self-supporting and self-governing. Now those peculiarities in connection with mission work in this land cannot be learned in a day. In relating by own experience I believe I am telling the experience of most missionaries. When I had been six months in this country I thought I knew all about mission work. When I had been a whole year I felt I knew very little; when I had been two years I seemed to know still less. The truth is, the longer a missionary lives the more does he discover of the essential peculiarities and difficulties of mission work. Well do I remember the remark of that able, holy and scholarly prelate, Bishop Cotton, made a few months after he had landed, in the chapel of the adjoining palace—"my brother," said he, "I feel as though I were just beginning to earn my trade; I am just entering on my apprenticeship." I will therefore make bold to implore his lordship to do nothing hastily; I would beg him to delay action and judgment for at least *one year*. I would ask him to go through the length and breadth of his diocese, to endeavour to grasp and realise the peculiarities and difficulties of which I have been speaking. This kind of experience is really necessary, for not even a bishop can know these matters instinctively and intuitively. If his lordship will only do this he will assuredly learn many vital matters of which, I venture to say, he has not at present the least idea; and perhaps he may discern even the necessity for still further delay and deliberation.

—*Times of India*: His Excellency Lieutenant-General Juan Tavares d'Almida, the Governor-General of Portuguese India, whose death is announced in a telegram published elsewhere, joined his appointment in May 1875. Before he came to India the late Governor-General occupied an important position in the Lisbon War-office. Prior to this he was Commander-in-Chief in Macao, from there he was appointed Secretary to the Government of Cape Verde, and in 1857 he was appointed Governor of Mozambique, which appointment he held till 1864."

—Same, Allahabad 24: A raid by Bonerwals on some Sadum villagers in the Peshawur Valley has occurred. Twenty raiders were killed, thirty wounded, and fourteen taken prisoners. Eight British villagers were killed, and twenty-eight wounded.

— A number of Native workmen engaged in tunnelling for the Railway near Mhow, have been killed by the caving in of rock.

—*Deccan Times* (Hyderabad): "A native woman, in the suburbs of the City, driven by starvation to the extreme, resolved upon making a meal of her child. To this end she procured an earthen vessel, put her child into it, and was about setting up a bonfire, when she was detected by the police."

—The *Indian Christian Herald* notices the baptism of two more converts at Simla,—Rajkisto Ghose, formerly a pupil in the London M. Society's School in Calcutta, and Raham Ali. They were baptized by the Rev. Goolzar Shah.

—*Deccan Herald*: "The dire effects of the famine in the Sholapore District are becoming perceptibly more grievous and deadly every week. Since the suspension of the relief works there, many who were earning barely enough to keep soul and body together, have been rendered absolutely destitute. Thus the number of the starving and dying is greatly on the increase. The greatest sufferers are the simple unsophisticated people whom want is driving into Sholapore from the more distant villages. Unacquainted with such resorts as the railway premise where hundreds finds grain enough on the ground to keep them just alive: unversed in the arts of pilfering from stores, depots and railway goodstrains, by which tens of hundreds merely procrastinate starvation: there is nothing for these simple people but death. Their dead bodies are found under bridges, where the sufferers seems to have sought a sheltered spot to lay down their uncared for lives: they are also found here and there by the road side, having succumbed to their sufferings on their way to seek relief. Many sufferers, who know of the existence of such institutions as dhurmsalas, or poor-houses and hospitals, find their way there. In the dhurmsala at Sholapore thirty-four deaths have occurred since the first of this month among the wayfaring sufferers who sought a lodging there. In the Civil Hospital the deaths are from fourteen to twenty every day, of those who have become so reduced by want that they could not rally even under the kind care and skilful treatment there bestowed upon them. All this time grain is pouring into Sholapore by railway. The grain-dealers are laying down their grain at their stores at Rs. 8 a bag, and retailing it at Rs. 20-4 annas—at more than 150 per cent profit. These dealers have virtually a monopoly of the grain trade. In these circumstances, however opposed to the philosophy of the world and the principles of political economy, is it not the duty of Government to interpose to save life by obliging these monopolists to sell the staff of life at reasonable rates? It is these heartless monopolists who are now causing the starvation and death of their fellow creatures, their fellow countrymen. Their store-houses are bursting with grain; and they sit at their shop doors in fat, greasy, sleek complacency, witnessing unmoved the very dying throes of those with whom they have lived in neighbourhood from their youth. Will any one say that Government ought not to bring its power to bear on these downright murderers of helpless women and children? A heartless Sarvajanik Subha spends its sensational exhibitions of pretended anger at the kindest government on earth, while it never notices, never seeks to influence this monopolising class of its own countrymen at whose door lies the sin of the wholesale torture and death of the poor of their people. The tender mercies of the Subha are cruel."

Same: "To-night will be the last of the services of song in the Methodist Hall, East Street. On Monday the service was a most interesting and solemn one. Mr. and Mrs. Robinson first sang each piece, and then Mr. Robinson said a few words explanatory of its meaning. At intervals the whole congregation joined in singing a hymn. Last evening the service was for children especially, and there were many sweet, sacred pieces sung to them and by them, between which short addresses were given to the little one present. Mr. Robinson abounds in anecdote which he uses always appropriately, and sometimes with wonderful effect. He certainly possesses the rare faculty of adapting himself to the minds of men as they are and not as they are supposed to be.

THURSDAY, JUL[illegible]

—*Indian Daily N[illegible]* "The news received on Friday in town that [illegible]arshman has passed away, at the ripe age [illegible] stir up strange memories in this province, w[illegible]as the scene of his varied labours, in a long, h[illegible]rable, and useful Indian career. Inheriting a r[illegible] which stands high in the religious history of Ind[illegible] the subject of these remarks will no doubt [illegible]armly claimed by a party to which, in one sense[illegible]pecially belonged. But he is chiefly known [illegible]e world as a journalist who, bringing to a pr[illegible]ion which, at that time, was in its infancy in[illegible] high aims and a pure life, has doubtless h[illegible]o give it in this country a position which it [illegible]ot perhaps otherwise at once have achiev[illegible]lthough the leanings of the *Friend of In[illegible]* e time of his connexion with it, sometim[illegible]ed it to charges whose very meaning has [illegible]d away and Marshman himself to suspi[illegible] jesuitical reservations which found expres[illegible]n the title of "Father John"—which has also [illegible]ome obsolete—no one, looking back calmly on the years in which he helped to build up journalism in India, can fail to realise the blank that the abstraction of his legacies would cause in its brightest traditions. Connected by marriage with the Lawrences, who linked him by unseen chains to the highest official society, Marshman possessed at once the influence which commanded respect, and the information which helped to feed it. He died, we learn, in the full possession of his physical and mental faculties: being engaged, in fact, on a political history of India's Governors and Viceroys which is by his death left more or less incomplete.

—The Str. *Assam* with English Mails left Aden for Bombay, yesterday, 7 p. m.

—*Overland Mail*, June 6: The Revenue returns for the quarter and for the year have been issued. There is a net increase of 519,456*l.* on the quarter as compared with last year, and an increase of 1,872,049*l* on the year.

The Bank rate has been reduced from 3 per cent. to 2½.

Amongst the deaths recorded this week are:—Dowager Lady Miller and Major Joseph Jones, late 37th Regt.

Lord Mandeville, the Conservative candidate for Huntingdonshire, has been elected by a majority of 58 votes. The numbers were—Lord Mandeville, 1,468; Hon. H. Fitzwilliam (L.), 1,410.

Mr. Trevelyan's resolutions on the Country Franchise have been rejected in the House of Commons by 276 to 220 votes.

On the vote for the Army Reserve, on July 2, the Home Rulers brought about an extraordinary scene in the House, a counting out not taking place until seven o'clock the following morning.

Fight between a Turkish monitor and four Russian torpedo boats: This monitor, it soon became evident, was handled and commanded in a very different manner from others with which the Russians have had to deal here. With wonderful quickness and skill she was prepared for action, and nothing daunted by the fate of others, made a successful defence against the four terrible enemies, a defence of which the Russians speak with the greatest admiration. Her commander began by likewise thrusting out torpedoes on the ends of long spars, thus threatening the boats with the danger of being blown into the air first, at the same time opening a terrible fire on them with small arms and mitrailleuse. He besides manœuvred his boat in a most skilful manner, with a dexterity and address which, with the torpedoes protecting, made it impossible for the Russian boats to approach sufficiently near. He besides tried to run them down, and very nearly succeeded in doing so. The reason soon became evident. The commander was a European, whom the Russians believe was an Englishman, and who directed movements from the deck. He was plainly all the time, and was a tall man, [illegible]th a b[illegible] parted in the middle. He stood his pockets, giving orders in possible.

The lawsuit to which Cardinal [illegible] given rise came before one of th[illegible] July 4. Countess Lauretta Lar[illegible] ward, and, declaring herself the [illegible] the Cardinal, impugned the validity o[illegible] in the absence of legitimate children [illegible] whole of the property, estimated at many francs. She, the plaintiff, asked for an examination of three of the witnesses—the [illegible] the eldest of the late Cardinal's servants, Archpriest Venditti—on the ground of the r[illegible] ran at their advanced age of losing their test[illegible] before the proper time for their examination ar[illegible] The President took time to consider the demand[illegible] adjourned the case for a week.

Messrs. Macmillan and Co. have in the press, a[illegible] will publish in the course of the autumn, a ne[illegible] poem by Professor Blackie, on "The Wise Men of Greece." The ten cantos into which the work will be divided treat respectively of Pythagoras, Xenophanes, Thales, Heraclitus, Empedocles, Anaxagoras, Aristodemus, the Death of Socrates, Aristippus, and Plato.

The July number of the *Contemporary Review* contains the result of Mr. Gladstone's reference to books and papers upon the slaughter of the Dyaks. Mr. Gladstone finds that there certainly was such a slaughter as served to illustrate his point in the House of Commons on May 7, 1877. The piratical fleet of 4,000 Dyaks, including, as he conjectures, slaves and captured women and children on board, was destroyed in the night by the *Nemesis*. The pirates did not use firearms; no one was injured on the *Nemesis*, while the destruction of the pirate fleet was complete, and without any possible appeal from the crews for mercy.

—*Bombay Gazette*; Shahabad: "The prospects here are indeed as gloomy as they well can be. The whole of this small station is overrun by crowds of extremely famished looking beggars, ready to eat anything, from dry leaves to the daintiest morsel ever

placed before man. It is needless to state that, under these circumstances, robberies are rife. The other day a goods train in the yard here was set upon by about 100 of these wretched people in broad daylight. A similar occurrence took place at Goolburga last week, when one of the robbers was shot in the abdomen by a policeman, and killed instantly. An enquiry took place, when it was found that the policeman acted in self-defence.

"We hear dismal accounts of the state of affairs at Lingsagoor, one of the famine centres in the Nizam's dominions. It appears the people there are dying fast from cholera and starvation. At Raichore also, matters are not much better. I hear on excellent authority that on the arrival of every goods train at that station the people flock to it in great numbers, and before it is brought to a stand-still they attack the grain bags with pieces of glass, and, unmindful of the policeman's whip and baton, pillage their contents. Of course they are driven off before any serious damage is done. All day long beggars throng the station yards picking up jowaree, &c., grain by grain. Several cases of child-selling have occurred."

Ahmedabad, 23: A *naik* belonging to the 1st Regiment N. I. in camp shot himself last night in the native lines. He was in a state of despondency on account of the recent death of his wife.

Friday, July 27.

—In laying the foundation of a new synagogue in London, erected at the cost of £18,000, Mr. Leopold de Rothschild said that in seven years seven new synagogues had been erected in London.

—The *Indian Mirror* tells of the narrow escape of a Brahmo missionary, traveling at night in his gadi. It was midnight when he became aware of the presence of a number of men 'breathing out threatenings and slaughter.' "He called out to them saying, 'I do not hold any worldly place or position. I am not a well-to-do, or a fashionable man. I have very little money with me, but that which I have you are at liberty to take. My occupation is to speak out the name of the merciful God from place to place.' And full of dependence and faith, the poor missionary's feelings found vent in singing one of those sweet hymns which are found so popular and attractive to all classes. For about a quarter of an hour, half-stupified with the sense of his terrible position, while the murderers outside the gari stood hesitating what to do, he sang and prayed in a flood of tears, and then sank into unconciousness. For what length of time he remained unconcious it is impossible to say, but when he awoke again, the ruffians were gone, and he was perfectly safe.

[illegible] last week, 693. From cholera, 132.

[illegible] Bunder Station building (G. I. P. Offices, and be the finest building of [illegible]

[illegible] in Madras, up to the 25th inst., [illegible] in most districts, but none in Bellary, or Salem. In Bombay, [illegible] holapore, showers in Colaba and [illegible] of rain is beginning to be felt in [illegible] there has been a good fall in Mysore, and [illegible] the fall is believed to be general. In [illegible] rain fell for two hours and more is expected [illegible] change elsewhere. The estimated stock of [illegible] Calcutta just now is fifty lacs of maunds.

[illegible] *Manchester Guardian's* London correspondent says that Mr. Ridsdale's obedience to the law has been followed by an important secession from his congregation. Three sisters, who were his chief supporters, who gave him an altar and subscribed £500 towards his personage and schools, have just gone over to the Church of Rome.

—Runchordas Waljee and Pitamber Jeena were executed yesterday morning. These men were addicted to gambling, and one of them lost a large sum of money at play, the night before the murder.

—It turns out that there is a serious flaw in the Municipal Act which virtually disqualifies nearly the whole of the ratepayers of Bombay. There is no kind of business at which men blunder so as at law-making.

Miscellany.

—Basel Society's Report of Missions in S. India.

Mr. Grossmann in Guledgud gives the story of a youth, Bhima, as told by the young man himself.

"I was born, relates Bhima, in the year 1856 in Hunagund as the eldest son of my parents. When I was ten years old, my parents sent me to the school of a Lingavant priest, which was held in a temple of Hanuman. After three years I was employed as a school-master in Muguli. Six months afterwards a Mahommedan persuaded me to come to his house where he would teach me mantrams for conjuring. He taught me only two mantras, one against snake-bite and the other against scorpion-bite. But when I tried the second mantra on a man who had been bitten by a scorpion, I was soon convinced that it had no power. So I told the Mahommedan that he was a cheat and left him. I returned home, and after a few days stole six Rupees from my aunt. Although no one suspected me, my conscience did not cease upbraiding me, so that, when my parents wanted to send me to her village, I refused to go and yielded only to their threats.

On the road thither I found a little book lying in the sand. I was curious to know what book it was, and found its name to be "Heart-book." * When I read it, I found that the pictures and the words described the condition of my heart as it was. I became troubled about the fearful condition of my heart, and was convinced that I must become another man. Coming to my aunt's house I confessed my theft and gave her the six Rupees.

During six months I read the book again and again, and became very much afraid on account of my condition. "What a wicked sinner thou art! And what will become of thee if thou doest not get rid of thy sins and of Satan? If thy heart does not become pure, thou must certainly go to hell." These and similar words I told myself and asked: "How can I know God and His shastra? How can I be saved and reach eternal life?" I could not speak with any body about these questions, doubts and fears, because no body understood me. Before I had found that little book, I had never thought about salvation, and had always thought: "If I serve the idols and wear the linga, that is enough for me to go to heaven." But now I knew that all that was wrong, resolved not to adore the idols any more, and threw away my linga. But I did not know the Saviour and the way to salvation.

At this time my aunt advised me to go to Gudur for some money and added: "There is in Gudur a young man, Sangappa, a goldsmith, who has the same thoughts about our religion as you. He does not worship idols, and he has got a book, which is called 'God's Word.' You must see him." I went to Gudur, got my book and enquired for Sangappa. I called him aside and asked him to give me "God's Word" which he possessed, that I might read it and learn the way to salvation. He said: "With the greatest pleasure. You can stay four or five days with me and read it." I stayed for three months in his house and read the Bible from beginning to end. In the forenoon I did some work to earn my livelihood, and in the afternoons I read the Bible. At last my father came to call me home, but I would not leave my friend Sangappa and the Bible. But as my father insisted and told, I could also read the book at home, Sangappa told me, I must not disobey my father's command. He gave me the Bible, and I went with my father.

Three days afterwards I was called to assist my uncle in collecting the rents for Government. But I could no longer do as I had formerly done on such occasions—(we prefer omitting the details about this collecting of rents), but acted honestly, for which I drew on myself much displeasure from my relatives.

For three months my relatives gave me full liberty to do as I liked, and I could freely read God's Word. But then they began to press me to do homage to the idols. I answered: "He who serves the idols is a subject of Satan." They said: "Why should we not worship the idols?"—"We may not forsake Him who has created us and every thing, and serve the idols which are made by the hands of men."—"Who is the true God?"—"He who has created the three worlds, Jehovah is our God."—"Show us your God."—"He is revealed in the Word which I read."—"That is a lie. The missionary has invented that book to destroy caste."—"What is caste? All men are sprung from one flesh and one blood; where then is caste?"—"You are an out-caste. You would eat with [illegible] Holeya."—"Oh yes, I should not object."—Because [illegible] are so wicked and speak like this, the priest has for eight days not come to our house for alms."—"If you wish it, I will leave the house, and you can give my portion of food to the priest."—"If you want to go, you can go wherever you [illegible]"—"I will go to them who read God's Word and find the way of salvation."—Then my uncle lifted up his hand [illegible] at me and said: "Will you now give up the read[illegible]is book?"—"You may beat me, or do what you [illegible] I will not give up reading this book."

Some days afterwards the [illegible] ticed me into a room and locked me in, leaving me w[illegible]t food for several days. After two days I knocked [illegible] entreated them to open. They answered: "If you pro[illegible] any more, we will open."—"I ca[illegible]us not to read the book aaid: "Then we will not open[illegible] went off. On the third day, suffering intense hunge[illegible] thirst, I tried to smash the door. Fearing I migh[illegible] opened. Then I was overwhelmed [illegible]ced, my uncle reproach, but my only reply was, I [illegible]buse and reading the Bible. Gradually they rela[illegible]ot give up their abuse.

Two days after this some men said[illegible] temple: "You say, the idols are nothi[illegible]ear the Hanuman with your foot, and you will see th[illegible] our fortune will befall you ere the sun sets." I said: "What could this Hanuman do to me? it is only a dead idol of stone," and kicked it. They were amazed that I dared commit such a crime and said, certainly I should be punished by the god before the setting of the Sun. But as nothing happened, they were astonished, but thought that within the next four months the god Hanuman would take his revenge. But to their great confusion this period also passed without any bad consequences to me.

One day I again went to Gudur to speak with Sangappa about "God's Word." As I desired to be baptized and become a Christian, he brought me to Guledgud to the Missionary (*Mr. Grossmann*). We had a long conversation, and I returned to Gudur. Next day I told my caste-people in Gudur, that I intended to go to Guledgud, but they said: "You must not go to Guledgud. There you will only go to the Missionaries. Go home to your parents." They tried to hold me back by force, but I shook them off and went away. A woman ran after me, and said, she had some important word to tell me, and succeeded in calling me back, when I was surrounded and kept for several hours. But at last I escaped and went to Guledgud. There I immediately joined the Christians and broke caste.

Four days afterwards a priest from my village told me how sad he was that I had become a Christian, but if I only would come with him, he would purify me and receive me into caste. But I told him I did not want to be received into caste and he, the priest, certainly had no means of purifying me, as he was a sinful man himself. The priest went away. But I am happy, I have now seen that Jesus is the true Guru, the true Saviour. I can read God's Word without fear and learn more and more of the way of life, Jesus has given me peace in my mind, and He will in future also take care of my body and my soul.

Eight days afterwards Bhima's father came and said: "Thus my son is lost; he has trampled on caste and apostatized from his religion and brought shame on his parents." I told him, *Mr. Grossmann* relates, he ought to rejoice on account of his son. It was not disobedience against his parents, but the desire after salvation of his soul, that had induced him to take this step. He was not at all lost for his parents. But if they would treat him as their son and allow him to read his Bible and live as a Christian, he would be happy to go home with them and fulfil his duties towards his parents as an obedient son. The father, however, would not hear of that, but angrily looked on his son saying: "You are no more my son. I throw earth on your head, and I am no longer your father, you may throw earth on my head (*i. e.* bury me)." Saying this, he rose and went away in great anger.—Next day the youth's mother came and bemoaned her "lost son" as dead.

Some months afterwards, after the necessary instruction and trial, Bhima was baptized in 1876, and is now a happy Christian.

* This book has been translated from German in[illegible]lish and several languages of India. In Canarese th[illegible] is "Hrdaya darpana." It represents the human heart [illegible] series of pictorial illustrations, showing the different pas[illegible]sions as so many beasts, living in the heart and being driven out by Christ, whereupon the cross of Christ and the Holy Spirit take possession of the human heart. The book has been blessed to many.

Selections.

I SEE IT ALL NOW.

A STRANGER called on me one afternoon, and stated that he had been requested by the friends of a man who was seriously ill to wait upon me and ask me to visit him. On making inquiries, I learned that the sufferer was a Deist, and had a particular aversion to ministers of the gospel, and I was to be prepared for rude treatment. After asking divine help, I accompanied my visitor to the house of his friend. It struck me, from the reception which I met with, that the unbeliever was rather glad of an opportunity to show me the folly of my faith. I soon felt a very great interest in the man. He had a thoughtful, careworn like face, was suffering from consumption; and I have seldom heard any one in his position express his conceptions more tersely and clearly. He very soon brought me to the heart of those objections which Deists make to the word of revelation. He denounced the inconsistencies and contradictions of Scripture, and gave me as an instance the accounts of the resurrection of our Lord. Reasoning with this earnest man on the external and internal evidences was interesting to me, but it did not bring me near his conscience.

Before parting with him, I asked him to tell me what he really did believe, and promised to accept every statement which might commend itself to my reason. He instantly began in the most reverent way to give me first his conceptions of God, then he came to himself. 'I am under law,' he said, 'and I have broken that law; or as you would say, I have sinned, and I am now suffering in consequence.' 'Well, now,' I said 'excuse me for interrupting you; but tell me what is your scheme of deliverance from this broken law. You say that you have broken the law of God, which you find yourself placed under, and you are consequently a sufferer. You are passing away to another world; may you not find yourself [illegible]nder this broken law in the world to which you [illegible]g, and still a sufferer?' 'Oh,' he replied, [illegible]t startled, 'I came from God, and I am in

God, and I am going back to God!' 'That may be so,' I answered, 'but it is not an answer to my question. You are in God now, you say, and yet you are under a broken law,—of which your sufferings are a proof to you. What is your scheme of deliverance from this broken law?' 'I shall think over that,' he said, 'and answer you when you come again, but I am rather tired now.'

The next time I saw him he immediately accused me of laying a trap for him. I assured him that I should consider it a poor gain merely to get the advantage of him in argument, but that he must allow my reason to test the value of his statements. He treated me very kindly, and without any reserve. He told me that at one time he had been a Wesleyan 'local preacher,' and had quarrelled with his superintendent on the doctrine of election; stating that he was logically compelled to accept that doctrine, he was removed from 'the plan' for teaching it, whereupon he began to examine other beliefs more carefully, and had finally rejected the Bible altogether. 'I go into nature,' he said, 'and I love to look on these hills, and fields, and beautiful flowers, and I love the beautiful God who reveals Himself to me there. I find no contradiction: but I come to your book, and I meet them on every page.' 'Nature is full enough of contradictions to me' I said. 'Take that part of it which comes nearest to you and me—human nature: what is the meaning of these violent contradictions every where to my most fundamental conceptions of God? How are these wrongs and sufferings to be explained? Have we no key? Are we to form our conceptions of God from what we find here? But let me hear some of your objections to the Bible?' I asked. 'Just take that statement,' he said, '"Jacob have I loved, and Esau have I hated."' 'Well, what is your difficulty?' I asked. 'Difficulty!' he said; 'the idea that my God should love that mean, lying Jacob, and hate his noble brother Esau!' 'But surely,' I said, 'the God you profess to know loves those who are not perfect; if not, there is not much hope for either of us. And your sweeping decision on God's way of dealing with these brothers seems to me to be quite unreasonable, because you have not sufficient data for your judgment. You know all that is offensive in the whole life of Jacob, and you know extremely little about Esau; and I think a more careful study of what is reported would change your opinion about the nobleness of his nature.' 'Turn to the 31st chapter of Numbers,' he said. 'Now,' he continued, 'I suppose you would say the Lord commanded His servant Moses to order the slaughter of these Midianites,—men, women, and little children?' 'Why not?' I asked. 'Why not?' he exclaimed. 'Just think of it! It is monstrous to say that my good God should have commanded such a butchery!' 'I fully admit that the account is a terrible record of punishment,' I said. 'But then the God in whom you believe is continually visiting us with epidemics, famine, and other appalling means of destruction, decimating our population: and death in the end is overtaking us all—men, women, and little children. Now where is the difficulty in the mere choice of instruments for punishing the guilty and condemning sin, when it is shown on the one hand, and asserted on the other, that God is the sovereign and almighty director? I do not wish to tire you,' I continued; 'but before leaving, let me just say that I go to nature as you do, and I admire and love the beautiful too. These flowers are all the more lovely to me because they existed as distinct conceptions in the mind of God before they appeared to me; these are the efflorescence of His thoughts. But God, who made the flowers, made you and me. He gave us the power of speech to communicate thought, to hold fellowship together. Is it unreasonable to believe that He who made us to think and speak can communicate by spoken words His thoughts to us? Must we necessarily stand at a distance, and regard Him in mute admiration only as we regard the flower, and forests, and everlasting hills?' 'Ah,' he said, 'but He speaks to me—to my heart by His Spirit!' 'That may be so,' I answered; 'but how do you know that? All manner of persons who reject revelation say the same thing. Herbert, the leading Deist of the last century, had his once famous work, *De Veritate*, ready for the press, and, being doubtful about the propriety of publishing it, he knelt down, he tells us, and asked a sign from heaven; whereupon he heard "a loud, yet gentle noise." Thanking God for answering his prayer, he rose from his knees, and carried his MS. to the printers. This man denied that Isaiah or Moses could be inspired, or used to bring communications from God to men, and yet he could himself receive a communication in which he put implicit trust.' 'Oh, that might be the result of a disordered brain!' he said. 'Possibly,' I answered; 'but are you quite sure that these inward communications of yours do not come from the same source? How do you know that it is the Spirit of God who speaks to you?' 'How do you know?' he asked, with inquiring interest. 'I will gladly tell you that,' I said. 'It has pleased my blessed God to reveal His mind and heart through servants whom He employed to write down what He communicated, for this among other purposes, to save me from imposition; so that when a voice comes to me professing to be the voice of God, I compare what it says with what is written, and when the two agree, I conclude that the voice speaking to me is from the Spirit of God. But when you throw away the written word, you part with your only guarantee against impostors and imposition, and expose yourself to the mercy of any spirit or mood that may influence you.' That is an important point to consider,' he said. 'I shall think over it, and discuss it with you when you come back.'

I left the *The Life of Dr. Duncan, the Rabbi*, with him, and he promised to look into it. The next time I called, I noticed the book on his bed, and he told me how deeply interested he was in it, and was reading it slowly and carefully. 'But,' he said, I begin to see that I am a Pantheist, and not a Deist.' 'I am very glad to hear you say so,' I said. 'God is coming nearer to you. Now,' I continued, and using a thought of the Rabbi's, 'as a Pantheist, I set before you these two facts,—holiness and sin. They are the antitheses of each other; the one never can be evolved out of the other, and I must ask you to account for the presence of sin.' 'Holiness and sin,' he repeated, 'two facts the antitheses of each other. Why,' he said, 'if I believed that, I should have to believe in the existence of two Gods.' 'Yes,' I said, 'that is just what the old Pantheists did.' He thought over this difficulty for a week, and each day I called our conversation turned on it. At last he said to me, 'I don't know whether it is because my mind is failing, or what the cause can be, but I cannot see to the bottom of this difficulty.' 'My dear friend,' I said, 'you never can as a Pantheist; you are on the wrong track altogether. My reason for putting this problem to you was to show you something which Pantheism could not explain. You don't believe in the Lord Jesus Christ. I know; but I think I could prove His divinity to you, apart from revelation, with the certainty of a demonstration.' 'I would like to hear you,' he said. 'Next to the almighty power of God,' I continued, 'the greatest power in the universe is the power of sin,—that destroying disintegrating power in you and me. Now, as a matter of fact, I can point you to persons in whom and over whom this power reigned supreme, who are not under its dominion now; and no amount of mere credulity could bring them such a real and blessed deliverance. Now, if you were to ask them to account for it, they would do so in the apostle's words: I live, yet not I, but Christ liveth in me.' 'I never heard the gospel put in that way before,' he said. 'I shall think over that;' and, after praying with him at his own request, I left.

My visits were followed by an infidel friend of his, who was at that time a very mischievous man, and he endeavoured to destroy any impression which had been made. The next time I called, he calmly stated like a man who had fully made up his mind, that he found so many opinions existing about Christ, that he had resolved to set Him aside altogether, and was coming to God without Him. 'I am surprised to hear you say that,' I answered. 'If you were to take a hundred men who profess to come to God in your way, and if you were to put their different conceptions of God on paper, you would see as many Gods as you had men, and you would not find the living and true God among them.' 'I at once admit that as a fact,' he said with energy. 'Besides,' I continued, 'if your way of coming to God be possible, Jesus Christ is a liar, for has He not said, "I am the way, the truth, and the life: no man cometh unto the Father but by me?" Now that is emphatic surely; and if the Lord Jesus Christ be a liar, you would have to explain on rational principles how it comes to pass that the men who love Him best, and who follow Him most closely, are of all men those who abhor falsehood most.'

Next time I returned, he said in effect that he felt it was too late now to grasp the thoughts which I had been setting before him, and he was relieving his mind of them all, and returning in perfect peace to the bosom of his Father, God. Truly my heart felt sore in saying to him what I feared to be my last words: 'I have no doubt you may be telling me the very feelings of your heart, but I have just as little doubt that, when the trial hour comes, you will find all your hopes crashing and crumbling about your ears, and the end, unless God in mercy prevent it, will be terrible disappointment.'

Almost immediately after I left, the unbeliever referred to called on him, and my poor friend's wife, who was very much distressed by my hopelessness of her husband's condition, followed him into the sick man's room, and in sheer desperation resisted his arguments as well as she could. She happened to quote the text, 'If any man have not the Spirit of Christ, he is none of His.' Her husband was listening to the conversation with deep interest, and he instantly called them both to his bedside, and, taking each by the hand, he exclaimed, '*I see it.* Without the Spirit of God, no man can call Jesus Lord. God has given me His Spirit, and I see that Jesus is the son of God, and I believe in him. *I see it all now.*'

By and by they sent for me. He requested his wife to repeat what had passed, as he felt exhausted. Her account, as might be expected, was too meagre. He roused himself, and repeated the story. Oh, how I wondered at the dealings of the Lord with that man! He was so thankful and peaceful, so humble, and so desirous of being severely accurate in his conclusions. He was a man much respected among his own class, and during the rest of his days he sought every opportunity of testifying to them that Jesus is the Christ, and that by the Spirit of God alone can men know Him as the son of God. As I laid his remains in the grave, at his dying request, my heart was filled with thankful praise and hope. This man was a fair representative of thousands of our more intelligent and skilled artisans, who have come to regard with suspicion all Christian churches, who are now being driven farther away from them every year, and who find the hypocrisy and the inconsistency of professors are insuperable stumbling-blocks to their thinking favourably of our faith.

One day he was pouring out the most scathing invectives against professors, when I happened to say, 'How does all that affect the truth or true professors of it? I have said far severer things than that against hypocrisy from my pulpit.' 'Yes,' he said, 'I heard that you had once told your people that a number of churches were huge shams, and I determined to come to hear you preach, if ever I should have sufficient strength.

Oh, my dear reader, what are *you?* An unbeliever? Much more can be said for the son of God, and for the *word* which maketh wise unto salvation, than you have ever thought of. It may be, you say to me, as an accomplished Deist said lately, 'None of your arguments make any impression on me.' 'My dear sir,' I said, 'it is not arguments that you need, it is revelation, "For no man can call Jesus Lord but by the Holy Ghost."' I would submit the same consideration to you. Are you a professor, but not a living child of God? or a true Christian living an inconsistent life, betraying the faith of our Lord Jesus Christ? May God in mercy show you how harmful your false life is to your neighbours,—how it comes between earnest unbelievers and Christ, so that they can hardly reach Him. May he give you repentance, and save you from the blood of souls.

Are you a Christian worker? Never despair. Seek the guidance of the Holy Ghost. Deal tenderly and patiently with those who are out of the way, and the joy which only a winner of souls knows may be yours, of rescuing some poor ship-wrecked brother from the very jaws of death.

J. M.

(The Chr. Week.)

THE CHRISTIAN'S END.

A few years ago there was a terrible storm one winter night on the coast of Fife, in Scotland. All the boats had got in from the herring fishing but one, which struck on a rock just as she was entering the harbour, and upset. As the six men who manned her hung clinging to the keel, amid the roar of the wind and the wild dashing of the waves that threatened every moment to sweep them to the bottom, the captain (he was a Christian young man) cried, "Now is the time to sing praise to God," and his voice rose above the howling storm—

"My God, I am Thine!
What a comfort divine,
What a blessing to know
That the Saviour is mine."

And then came a great wave and dashed him away from the boat, straight home. And then another young man, a Christian too, spoke up, "Mates, our skipper's finishing the hymn in Heaven; let us finish it here," and he went on—

"And this I shall prove
Till I find it above,
In the heaven of heavens,
In Jesus' own love."

And then another great wave swept them, and he too fell from the boat, and went to join his captain on Canaan's happy shore.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

That is what being in the light can do for us. Truly the Christian's life *is* a shining way—bright in the present, and brighter still in the future. He can sing, even in prospect of death.—*Gospel Watchman.*

TELEGRAPHIC NEWS.

London, July 20th: In the House of Commons last night, the Hon. R. Bourke, in answer to a question, said the Russians had sunk four vessels at the Principal mouth of the Danube with the object of obstructing the navigation of the river, and that the British Ambassador at Saint Petersburg had been instructed to remonstrate with the Russian Government on the subject.—The Russian General Melikoff is entrenched at Kurukdara where he awaits reinforcements.—Ahmed Mukhtar Pasha with his force is at present at Wizinkoi.—Abdul Kerim Pasha, the Commander-in-Chief of the Turkish army, has been dismissed, and Mehemet Ali appointed his successor.—It is believed that Redif Pasha (Minister for War) and Raouf Pasha have been dismissed. All have been ordered to return to Constantinople.—Suleiman Pasha has been appointed Commander of the Turkish force in Roumelia.—In the House of Lords last night, Lord Beaconsfield lengthily defended the appointment of Mr. Pigott as Controller of Her Majesty's Stationery Office. Mr. Pigott, he said had tendered his resignation which had not been accepted.—The Mussulmans in the province of Adrianople are fleeing to Constantinople.—Russian troops of all arms are advancing on Yeni Saghra. The Turks have evacuated Tchernavoda (in the Dobrudscha) and Mangalia and have fallen back on Silistria.

21st: The troopships Crocodile, Malabar, and Euphrates have been ordered to be in readiness for sea by Wednesday next.—The Ninth Russian Army Corps has left Nicopolis for Widdin, which it is intended to besiege.—The Russians have taken Kasanlik, and are advancing on Phillipopolis.—The Sultan has called out for military service all men capable of bearing arms in the province of Adrianople.

22nd: A formidable strike against a reduction of wages has taken place among the employes on the Erie, Pennsylvania, Baltimore and Ohio railroads. The traffic is stopped in various places, and the military have been called out to disperse the rioters and guard the trains. The Militia, in leaving Baltimore, were mobbed, and had to fire on the people, killing ten and wounding thirty. The rioters burnt the Baltimore station.—The army, under the command of Osman Pacha, has repulsed an attack by the Russians on Plevna, and inflicted heavy loss.—The strike on the American railways is extending, accompanied by further riots. A serious riot took place at Pittsburg yesterday, when the Militia were called out and fired on the rioters, killing twenty and wounding twentynine.—The Grand Duke Alexander with the force under his command is besieging Rustchuk.—The Russians have captured the Turkish Camp at Yeni Saghra.—According to a Russian official despatch, the Russian troops occupied the Schipka Pass on the 19th instant, the Turks retreating in disorder. —A despatch from Ahmed Mukhtar Pacha, dated from Kars, has been received, stating that on the 19th inst. the Russians unsuccessfully attacked the Turkish Right Wing and were defeated with heavy loss and compelled to fall back.—A Turkish Government yacht has left Constantiple with sealed orders, and it is believed for the purpose of recalling Midhat Pacha.

23rd: The troopship Euphrates sails on Thursday next with 1,500 men, and four other troopships follow with a larger number of men in each. The destination of the force is Malta and Gibraltar, but it is believed that its ultimate destination is Gallipoli.—The London papers generally approve of the action of the Government.—Desperate fighting took place at Pittsburg on Saturday when the Militia were defeated by the rioters who now hold the town with arms and cannon.—The Sheriff of the town was killed during the engagement.—Numerous incendiary fires have occurred and the destruction of property has been great.—The United States troops are on the way to the scene of the riots.—According to a Russian official despatch the Russian troops, after severe fighting, have occupied Lowatz.—Severe fighting, attended with heavy loss to the Russians, preceded the taking of the Schipka Pass.—The Russian troops in the Dobrudscha are marching to besiege Silistria.—A portion of Suleiman Pasha's army to the number of 18,000, is marching on Jamboli.—The Russians have left Kuruk Dara and are concentrating on Zaim.

24th: Lord Derby in the House of Lords, and Sir Stafford Northcote in the Commons, last night in reply to questions put, said the garrisons of Malta and Gibraltar being below their full complement that in the present disturbed and uncertain condition of Europe it was deemed desirable to strengthen them by the addition of 3,000 men. This was the sole foundation for the reports on the subject in the newspapers.—After severe fighting the Russian troops at Zaim appear to have fallen back on Gumri.—The Russians are supplying arms to the inhabitants of Bulgaria.—The *Morning Post* publishes a statement from the leading newspaper special correspondents certifying to the atrocities committed by the Russians in Bulgaria upon the Mahomedan population.—The House of Commons has agreed to rescind the vote of censure adopted on the appointment made by Lord Beaconsfield of Mr. Pigott to the Stationery Office.—Mehemet Ali and Suleiman Pacha have assumed their respective commands, the former as Commander-in-Chief of the Turkish army, in succession to Abdul Kerim Pacha, and the latter as Commander of the Turkish forces in Roumelia.—The Turkish troops are more active, and heavy skirmishes have taken place in the vicinity of Silistria, Varna, and Sahumla.—The Russian troops have completely invested Rustchuk, and their heavy siege artillery has commenced bombarding the town.—The traffic on the railway between Phillippopolis and Adrianople is interrupted.—The Montenegrins have commenced to besiege Nicksics.—Vague rumours are current of a Russo-Italian alliance having been formed.—The Russian press allege that if the British Mediterranean ironclad squadron enters the Dardanelles that it will encounter the Italian squadron.

25th: An official despatch to Turkish representatives abroad accuses the Russians of burning villages and of wholesale massacres of the Mahomedan population of Bulgaria.—The strike in America is extending to New York and westwards. Various trades are joining the strikers. The United States troops have been everywhere called out. —The Russian defeat at Plevna has been confirmed.—The Russian troops have fortified the Schipka Pass and strongly entrenched themselves at Eski Saghra.—Suleiman Pacha with 20,000 men has arrived at Adrianople.—A Court Martial has been ordered on Abdul Kerim Pacha and Redif Pacha.—The Montenegrins are capturing the forts in the Duga Pass.—According to a Russian official despatch, the insurrectionary movement is extending in the Province of Ter. The insurgents have surprised a detachment of Russian troops.—The Russian forces in Daghestan have been reinforced.—Lieutenant-General Wood has been appointed Colonel of the 67th Foot, vice Raymond, appointed Colonel of the 1st Royals.

26th: Suleiman Pasha with his army has arrived as far as Karabunar, in the vicinity of which place is a detachment of Russian troops. A battle is believed to be imminent.—According to unofficial Turkish accounts the Russians made an assault on Silistria on the 23rd instant, which was repulsed.—The Russians have evacuated the district of Bayazd.—The Porte has stopped the pension allowed to the Afghan pretender living at Pera.—The obstructive tactics lately followed by a small section of the Irish members of the House of Commons culminated yesterday in a tumultuous and unprecedented scene. Mr. C. S. Parnell, the member for Meath, was ordered to leave the House and suspended until Friday when Sir Stafford Northcote will submit a formal motion to alter the rules of the House in order to facilitate the course of business.—Russian official despatches admit that the Russian troops unsuccessfully attacked Plevna on the 20th inst., and that they were defeated and compelled to fall back with a loss of 1,931 killed and wounded.—A Turkish army corps is concentrated at Plevna and threatens the Russian communications. A great battle is considered imminent.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore*, 20th, additional :

For Southampton.—Mr W Plowman, Mr B Chamberlain, Mr D Wilcocks Lieut Harrison, and Mr Vincent Pool.
For Venice.—Mr Place and Mr J A Anderson.
For Suez.—Dr D F Keegan.

Per P. and O. Str. *Australia*, 27th :

For Southampton.—Miss Chisolm and two children, Mr F F Hancock, Col Russell and son, Col Gordon, Mr Evan Jones. Mr and Mrs A Moore and four children. Mr Wm Strong, Lt-Col T Mahon, R A Col J B Knoker, Capt J A Little, Mr Robt Robinson, Mr T A Brown. Mr C F Rice, A Gentleman Lt E S May, Mrs Ritchie and son, Mr W Mitchell, Mrs Hill and son, Mr L Way, Dr M D Kavanagh, Mrs F G Vivian and infant Lt Vivian, Mrs Theren, Mr and Mrs C D Winter and two infants.

For Brindisi.—Mr and Mrs W Holdsworth, the Hon E G Birch and Mr Birch, the Hon A Rogers, Capt J H Broome, Baron Bentinck, Mr J W Mason, and Mr J A Jones.
For Venice.—Major and Mrs Fitz Gerald, Mr M A Conaghey, Lt Col F Playfair, Dr Cruickshank, Mr E A Oldemeyer, Mr Trevelyan, and Dr J Arnot.
For Suez.—Mr E D Jones.

PASSENGERS ARRIVED.

Per P. and O. Str. *Siam*, 25th :

From Southampton.—Mr P Candy, Mr and Mrs Burrell, Mr E Peck, and Mr D McPherson.
From Venice.—Dr and Mrs V Ryan.
From Brindisi.—Mr J W Neill, and Mr T D Davies.
From Aden.—Lieut J Burder, Mr G A Hoskyn, Mr P Byrame, Mr E Lattoo, Lieut F Sutton, Mr G Benjar, and 34 distressed seamen ex s s Cashmere.

Domestic Occurrences.

MARRIAGE.

WEIR—FERRELL—July 18th, at Kirkee, by the R. Easum, youngest daughter of Mr. George Vivian Ferrell, to William Weir.

DEATHS.

PERCIVAL—July 20th, at Sholapur, Eleanor, daughter of E. H. Percival, C. S., aged 19 months.

ROZARIO—July 23rd, at Bombay, Amelia Theresia, the daughter of the late Honorary Surgeon G. Rozario, of the Bombay Medical Service, aged 7 years.

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Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada, BOMBAY.